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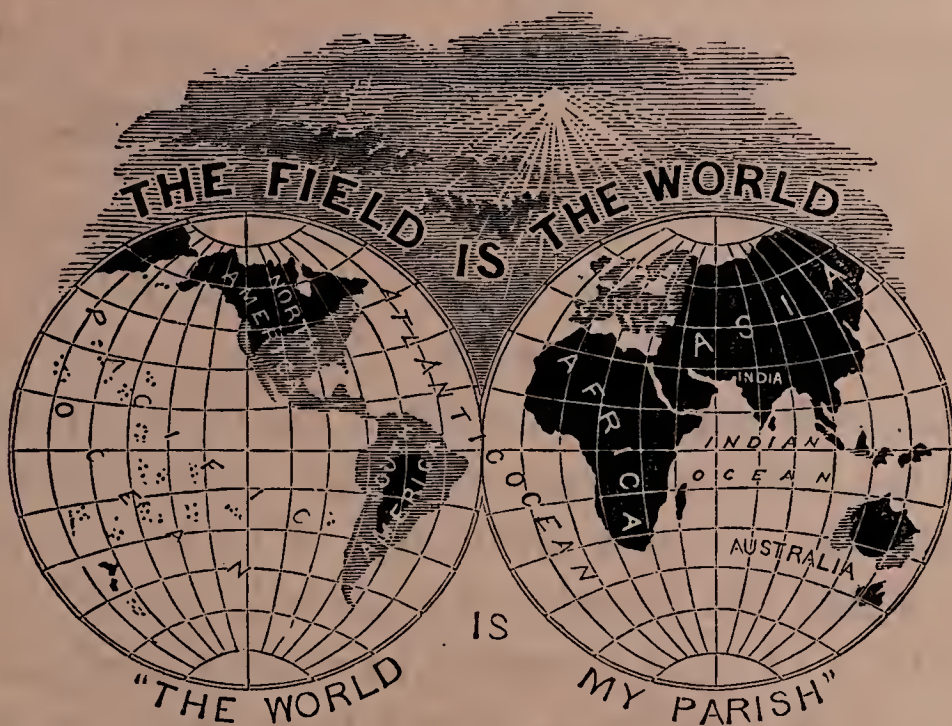
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# PICTURE OF THE MISSIONS

OF THE

## METHODIST EPISCOPAL CHURCH:



TRACT SOCIETY, 200 Mulberry-street, New York.

No. 547.

## BEQUESTS.

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WE respectfully suggest to all to whom God hath given a competency, to remember the Missionary Society in their wills, *as God hath prospered each one*. So did the late Dr. Olin say: I give \$        to the Missionary Society of the Methodist E. Church, as an evidence of the high estimation in which I hold its great work for the glory of God. And a rugged old farmer in the West, in a missionary meeting, said, while the tears streamed from his eyes: *Brethren, I have adopted the Missionary Society as one of my children; I mean to support it while I live, and make it one of my heirs when I die.*

Let each son and daughter of the Church remember the Missionary Society in their wills, if it be but to the amount of a few dollars, if God hath given but little; but liberally if God hath given bountifully. And let the bequests be without condition of permanent investment, so that they may be applied for current use in carrying on our missions. It is best that each generation in the Church should do its own work in its own day.



See form of bequest on third page of cover.

## OUR MISSIONARY PICTURE.

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At the request of several Annual Conferences, this brief statement of the providential rise, present condition, and future prospects of our missions is drawn up by the *Corresponding Secretary*, REV. DR. DURBIN.

### Indian Missions.

These are the oldest missions of our Church. Their origin indicates clearly the hand of a Divine Providence. They arose on this wise. Some forty years ago there dwelt in Marietta, on the banks of the Ohio, a *colored* man named John Stewart. He was deeply pious, and seemed to have close and constant communion with God. He was powerfully impressed that it was his duty to go through the then thinly settled country to the northwest, on some divine mission which he did not comprehend. He set out from home and traveled to the vicinity of Upper Sandusky, in Ohio, where he found the Wyandot tribe of Indians. The same strange impression which called him to his feet now constrained him to halt. The Indians gathered round him, but could not talk with him. At length they remembered that there was a man of his color residing among them, and they brought Jonathan Painter to him. As soon as they met they knew they were of the same race, and spoke to each other in English. Stewart learned that Jonathan *ran away* from Kentucky some ten years before; that he had been a Methodist, but had lost his religion and become a *savage* Indian, and spoke their language fluently. "God," said Stewart to Jonathan, "has sent you here to assist me in what I feel is my mission; I must preach the Gospel to these Indians to-morrow, and *you* must be my



*interpreter.*" The tears gushed out of Jonathan's eyes, and he exclaimed, "How can I interpret the Gospel to the Indians, when I have no religion myself?" "Then," said Stewart, "you must get religion to-night, for to-morrow I must preach to these people, and you must interpret." All that night Jonathan wrestled with God in prayer, and Stewart helped him; and the next day they opened the kingdom of God to the Indians.

From this providential beginning our missions among the Indians spread until they have extended from Western New York to Wisconsin, and are under the care of eight Annual Conferences. But upon the division of our Church in 1845 the much largest portion of the Indian missions fell to the Church, *South*. At present we employ 21 missionaries among the Indians, have 1,066 members and 105 probationers, and 19 local preachers. The Church, *South*, have an Indian Mission Conference of two districts, divided into 25 circuits, and employing 29 missionaries. All this, both North and South, is the fruit of our first Indian missions, so providentially commenced. To this we are to add the thousands of these children of the forest who have been gathered to their rest in heaven. Many of them gave beautiful examples in their lives and deaths of the power of religion. Let the Church be made to understand but this small part of our missionary work, and she will give all that is necessary to prosecute our missions.

### African Missions.

Our missions in Africa arose some thirty years ago, thus: Henry Clay, of Kentucky, and some leading citizens who agreed with him, saw, or thought they saw, two races of people in this land so dissimilar that they could not intermarry and be cordially accepted on each side. They concluded that these two races never could dwell together on terms of equality, and they therefore inferred that either they must be peacefully separated, or come into dire conflict in process of years. This was *their* view of the difficult problem which they saw offering itself for solution. They advised peaceable separation, and, to accomplish it, originated the American Colonization Society. Their main object was to show

the world that the African race was capable of self-government under favorable circumstances, and thus induce the people of this land to favor their removal to Africa, and leave North America to the white race. So much is said, to show the providential rise of our African missions.

Among the first colonists which were sent to Liberia, Africa, were some members of the Methodist Church. When they were landed on that distant and unknown coast, and the ship had weighed anchor and turned her prow homeward, they stood on the beach and watched her fading from their view in the distance, and when she was gone, one said, *Let us pray*; and they knelt down on the sand and prayed. It was Saturday afternoon. On Sunday they had a meeting, and at the close one said, "What shall we do for preachers?" The conclusion was, to send home to the Church and ask her to send them preachers. Could the Church refuse? Bishop Hedding appointed Rev. M. B. Cox, with others, to go to our brethren in Africa. Those who saw Brother Cox preparing for his departure in 1832 will need no exhortation or argument to convince them that *he was called of God to this great work*. A little incident will characterize the whole.

Brother A. Cummings, of the New York World, met Brother Cox in Philadelphia, and said to him, "Brother Cox, why will you go to Africa? Do you not know that you will die there quickly?" The divine fire flashed from the eyes of the missionary; his lips quivered, and he said: "*I know I cannot live long in Africa, but I hope to live long enough to get there; and if God please that my bones shall lie in an African grave, I shall have established such a bond between Africa and the Church at home as shall not be broken until Africa is redeemed.*" He went to Africa and died there quickly, and is there buried; and in dying he said: "*Let a thousand fall, but let not Africa be given up.*" In the missionary cemetery in Monrovia there lie by Brother Cox eleven of the thousand, and yet the children of the Church are ready to go, serve, and die there.

The African mission now covers the whole of the Republic of Liberia, and extends from Cape Mount on the north to Cape Palmas on the south, say six hundred miles; and from the sea on the west into the interior



from ten to more than fifty miles at one point. Within its limits are 140,000 native Africans, accessible to the mission. It exists as one of our regular Annual Conferences, with its own missionary bishop, (Bishop Burns;) is divided into four presiding elders' districts, and each of these into circuits and stations. The best buildings in the republic are academies built by our Missionary Society. The following is a tabular view of the mission, in which, please remember, there is not a single white person:

## SUMMARY.

Bishop Burns.....	1
Members of Conference and on trial.....	18
Local Preachers employed .....	8
Members in the Churches, Americo-Liberians.....	1,392
Probationers.....	89
Native members.....	72
Week-day schools.....	19
Scholars.....	600
Sunday-schools. (Number not given.)	
Scholars.....	980
Native youth in families, on Bishop Scott's plan, for instruction in letters and in home and industrial affairs..	32
Select youths educated for service in the Missions.....	9

Will the Church allow our missionary work in Africa to be crippled for want of funds? She will not if she is made to see it clearly.

## China Mission.

At least one third of the human race is within the Chinese Empire. Until lately they were inaccessible to Christian missions. But at the opening of five ports for trade some years ago, the Church universal felt a powerful impulse to send the Gospel to these 400,000,000 of idolaters. Our own Church felt the impulse, and in 1847 sent her infant China mission to Fuhchau, on the River Min. The city and towns immediately in sight contain 2,000,000 of people. Amid this vast population our mission planted the standard of the cross. For ten years they sowed in faith and hope, and prepared parsonages, and churches, and schools, believing that the harvest would come. They have not been disappointed. The seed is springing up, and scarcely a monthly communion passes without the baptism of adults and children, and

their enrollment in the native Chinese Church. The mission now extends into the country, and the converts are formed into Churches and classes, and observe all the forms and usages of our Churches and classes at home. God has already raised up *six native helpers* who faithfully exhort and preach the Gospel. One of them has charge of a native society in the country.

The arrangements for prosecuting the missions are most appropriate and efficient. There are already six good parsonages, two good churches, besides two or three native structures for worship, a superior girls' boarding-school building, boys' boarding-school, girls' day-school, a female orphan asylum, supported by commercial residents at the port; and a complete printing establishment, to print the Holy Scriptures in the colloquial language of the province; and also books of instruction for the mission, and tracts, and religious books. This is a brief view of the *materiel* of the mission. The following tabular views, added to the above, will give a fair statement of the condition and prospect of our China mission. After having carefully read this, we ask, Can the Church allow our China mission to be crippled for want of support?

## MEMBERSHIP.

Entire number of baptisms....	88	Present adult membership....	54
Adults.....	62	Licensed exhorters.....	3
Children .....	26	Increase in adult membership	
Died in the faith, males.....	8	this year.....	10
Dropped, for various causes...	5		

## SUMMARY.

Missionaries .....	7	English class .....	1
Assistants .....	8	Members .....	8
Native helpers .....	6	Boys' boarding-school.....	1
Churches .....	2	Pupils.....	17
Chapels .....	2	Girls' boarding-school.....	1
Country appointments.....	2	Pupils .....	8
City appointments .....	1	Girls' day school.....	1
Sunday-school .....	1	Scholars.....	8
Scholars.....	80	Foundling asylum for females.	1
Teachers .....	6	Foundlings saved from death.	18

Our China mission is *our* Christian column, penetrating the interior with the missionary columns of other Churches; and everything in China indicates that the day



is not far distant when the Chinese will cease to be idolaters, and the government will accept the Christian religion as the religion of the empire. Will we, as a Church, nobly do our part? Time will tell.

### Missions in India.

About one hundred and fifty years ago the foundations of the British Empire were laid in India. It now contains more than 150,000,000 of subjects who are idolaters. They are all accessible to Christian missions under the protection of the British authority. The leading Churches of Europe and America had already sent their missions into this dark empire of Satan. In 1856 our young and vigorous Church was moved by her sense of duty, heightened by a strong manifestation of the desire and expectation of the Christian world, to send a mission into the Northwest Province, particularly comprehending the kingdom of Oude and the adjoining Province of Bareilly, containing say 10,000,000 of people, being the most thickly inhabited part of the world. The banner of the cross had not been unfurled among them, except by one feeble missionary agency, which voluntarily gave way upon the appearance of our mission with the promise of vigorous action. Just as the place was selected where first to set up our banner, the mutiny broke out, and our missionaries had to flee to the mountains. At the close of the mutiny in 1857-8, they returned and began again their glorious work. The European population, consisting of civil, military, and commercial residents and citizens, seeing the vigor with which the mission was recommenced, and hearing, as they expressed it, of the great Methodist Church in America as the author and supporter of the mission, cordially proffered *their* aid, on condition that its plan and execution should be worthy the field of operation and the power of the Church at home. The plan was clearly drawn up by the mission and sent home, and was by the Board and General Committee approved, though not formally engaged to be executed as a whole plan. And yet a declaration of purpose to carry it out was made to the mission, should Providence continue to favor us. This declaration was satisfactory to the mission in India, and to our European



friends there, and they have gone forward in the execution of the plan. The European residents promised to give, *in cash, one half of the expense of a good missionary residence for every missionary sent*, the Board supplying the other half. They further promised to aid in building school-houses and churches, and to assist in supporting teachers, all on condition that the mission should be vigorously prosecuted according to expectation. They have nobly done their part, and the Board, up to this present year of trouble, has nobly done its part. We have requested our mission in India to assure our European friends there that we will do our best if they will stand by our missions in this our year of peril and trial. Not one of these principal European contributors is a Methodist, and yet some of them have given as much as \$1,000 a year; others \$700, \$500, \$300, and so on down to \$5 each. In alluding to these donations in India, Dr. Butler, superintendent, says: "There have been raised in India in two and a half years (ending in 1860) over \$15,000 to enable the Board to send us the men needed for this vast field." Since 1860 the Europeans have continued to aid us as heretofore. Our mission property in India, created since 1857, and wholly free from debt, so that we pay neither rent nor interest in the mission, is worth, say \$30,000. The following exhibit will show what it is:

Nineteen missionary residences, valued at.....	\$25,402
Five chapels, cost.....	4,920
Native teachers and preachers' houses, Sadidgunge....	300
Two school-houses of a regular character.....	1,025
Miscellaneous property, building materials, etc. ....	2,250
<hr/>	
Making a grand total of.....	\$33,897

Add to the European contributions contained in the above sum what they have given since, and it will exceed \$20,000, or nearly one fifth of the expenses of our mission from the first, one third of which the mission has now in unincumbered property.

*The spiritual* aspects of the mission are no less encouraging, as will be seen by the following tabular view prepared in September, 1861.

## General Table of Statistics.

Nineteen new parsonages.....	17
Missionaries .....	16
Their wives.....	6
Native preachers.....	6
“ exhorters .....	10
Places of worship.....	93
Church members, native.....	57
Baptisms .....	68
English Church members.....	7
School-houses .....	18
Schools.....	457
Day scholars.....	12
Teachers .....	223
Sabbath scholars.....	100
Orphans in Asylum .....	

Each city occupied by the missionaries is a station, and is the center of a circuit, and the missionary force in each at the proper season of the year itinerates amid the surrounding villages and cities, and preaches the Gospel in the streets, bazars, and in their own traveling tents, so that Dr. Butler says not less than two hundred and fifty villages and cities have been thus visited this year.

This is a brief sketch of our infant mission in India. It holds out great promise, if the Church will sustain it in this our time of peril. Who in the Church would not gladly give from ten to fifty cents a year, nay, even fifty dollars, rather than this mission should be crippled?

## Bulgarian Mission.

Four millions of Slavonians live in Bulgaria, in European Turkey, a country bounded by the Danube, the Balkan Mountains, and the Black Sea. They observe the rites of the Greek Church, but have been for years dissatisfied with its government, and hence have urged the American Board to extend their mission to them from Constantinople. This it could not do for the want of men and means, and therefore it informally applied to the Methodist Board to send a mission to Bulgaria.



Upon careful inquiry we found the people resolutely determined to emancipate themselves from the imperious authority of the Greek Church. They were beginning to feel the impulse of investigation and freer thought, which point to a higher civilization and greater freedom. It was ascertained that these longings for religious liberty sympathized strongly with the powerful Protestant element in Hungary, which lies near at hand, and through Hungary with the scattered fragments of Protestantism in Southern Russia. A Protestant mission was needed to give encouragement, instruction, and advice to these disjointed and distracted elements of Protestantism. Under these circumstances our General Missionary Committee authorized the mission; and in 1857 Brothers Prettyman and Long were sent, and are preaching to the people in their own language, and instructing and guiding them informally in their efforts to attain to religious freedom and a pure religious experience.

In the mean time well-defined rumors reached us that there was a remarkable people in the city of Tulcha, near the Black Sea, who were Protestants, as to the doctrines and worship of the Greek Church. This reminded us of the Rev. W. F. Flocken, one of our German missionaries in America, who was born in the south of Russia, and spoke the language of these strange people. We sent him quickly to Tulcha with instructions to examine and report to us.

*Molakans* is the popular name of these people, because they live chiefly on milk. Brother Flocken's account is in substance as follows: They reject the ritual of the Greek Church, and all pictures in churches; are simple and earnest in their worship, which is always in private houses, and very much secluded, as the government of Russia is hostile to them. It is on this account a small portion of them have removed to Turkey. Brother Flocken has endeavored to ascertain the religious origin of this remarkable people, and the account they give of themselves is, that about ninety years ago two respectable persons, a gentleman and lady, were attached to the Russian embassy in London. While residing there they became acquainted with a people who worshiped God in private houses, did not use the ritual, prayed extemporaneously, sung with great freedom and spirit, and re-

jected all pomp and ceremony in their service; were of grave and honest deportment, and given to industry, frugality, and benevolence; that their intercourse with these people so impressed them that when they returned to Russia they spread their own religious views and experience among the people, until now they say *more than five millions of people in the south of Russia and in the adjoining provinces of Turkey belong to their association*. There is a regular organization among them. Their chief resides in Russia, and subordinate chiefs in other subordinate cities. Some of them, Brother Flocken says, are *truly converted*.

Now the question is, Who were these people whom these two Russians found in London say ninety years ago? There can be but one answer, and that is, *The Methodists*. Here, then, we have a people in Bulgaria and the south of Europe raised up and prepared by the early Methodists in England to receive the Gospel at the hands of our mission. And we have a missionary born in the south of Russia, and speaking the Russian language, as also the German and French, and sent by Providence to America to be converted and prepared to return to this remarkable people, and offer to them the pure evangelical religion. Is not the hand of God in this? Brother Flocken is in daily communication with these interesting people, has a large school among them, attends their meetings, and answers their inquiries, and explains the Scriptures to them. They, having received religious information, transmit it to their chief communities in South Russia, and thus our Bulgarian mission is operating effectually in Russia as well as in Bulgaria. Returning from a recent visit to Odessa, in Russia, Brother Flocken advises us of a wide-spread and deep desire of the German colonies in that vicinity to have our mission extend to them, and that they are ready to support it. Thus acting directly upon Russia, and co-operating with the Protestant element in Hungary, our mission is an essential agency for the restoration and extension of Protestantism in southeastern Europe. Will our pastors and people comprehend the true significance of this young mission in European Turkey, and by their generous contributions to the treasury justify the bishop in sending forward a master-spirit to take the superintendence of



this difficult and delicate mission, as authorized by the General Missionary Committee? Let the Church think of the reviving empire of Protestantism in southeastern Europe, at which this mission aims.

### Foreign German Missions.

Upon the pacification of Europe, in 1815, the people expected civil and religious liberty, for which they had fought and conquered at the battles of Leipsic and Waterloo, and which had been promised them upon the fall of Napoleon.

But the governments of Europe deceived them, and then they turned their eyes toward the United States, which began to manifest to the world great material prosperity, and complete civil and religious liberty, and to offer for sale millions of acres of rich lands at a mere nominal price. This condition of things in Europe and in America gave rise to that vast emigration from the former to the latter, which is the most striking characteristic of the last forty years. These people came solely with a view of improving their *worldly condition*, having no thought of religious benefits. But when they saw our simple, unostentatious forms of evangelical religion, and felt its direct and earnest power in public worship, their hearts were touched, and they readily yielded. This was more strikingly the case among the Germans, under the ministry and worship of the Methodist Episcopal Church. The religious experience of these strangers was clear and powerful, and they naturally declared it to their countrymen in America, and by many and ardent letters to their countrymen in Germany. This correspondence created a strong desire in Germany to hear and experience this evangelical Gospel there, and the Methodist Church was urged to send a mission to Germany, with a view to influence the people, and to act upon the State Churches to which they belonged, as early Methodism had done in England.

In 1849 we sent five true and tried brethren, and said to them, If this mission is of God, he will raise up men in Germany to help you, as he raised up men in England to help the Wesleys and Whitefield. They went, trusting in God and in the promised support of the Church. They

set up their banners in the free city of Bremen as their center, and commenced working outwardly, preaching the Gospel *round about* from Bremen. Sometimes they were unhindered, and sometimes in prison; but God has wrought with them and blessed them, until their missions now extend from Hamburgh and Berlin in the north to Frankfort-on-the-Main in the south; and from the sea at Bremerhaven on the west, through Germany and into Switzerland to Lake Lemman in the east.

Their work is in the form of an Annual Mission Conference, divided into four presiding elder districts, and these into circuits and stations, with their Sunday-schools. They have three periodical papers, one Missionary Institute for training their young men, a Book Concern with a good capital, a Tract Society with a moderate capital, that prints and distributes tracts (aided by the Parent Society in America) in Turkey, Russia, Hungary, and France, as well as in Germany, and a printing establishment for printing Bibles, (aided by the American Bible Society,) tracts, religious books, and periodicals, all of which have a very encouraging circulation. The following summary, which shows the actual condition of the mission at the close of 1860, does not fairly indicate its success, as the largest proportion of their members emigrate to America and join our German Churches here. And one great element of success is the reviving influence which the mission exerts on the old formal State Churches, as early Methodism did on the Church of England.

## SUMMARY.

Missionaries .....	15
Helpers (students in Missionary Institute,) not yet admitted to the Conference.....	17
Members in communion.....	1,051
Probationers.....	586
Local preachers.....	29
Church property.....	\$63,100
Contributions to Missionary Society (1860).....	\$802

The Sunday-School, Tract Society, and American Bible Society statistics are referred to those institutions severally.

Will the Church allow this great work in Germany to be curtailed and crippled?



### Scandinavian Missions.

These are in Denmark, Norway, and Sweden, and are yet in their infancy, having been commenced in 1854. They arose in the same manner as our foreign German, only the first converts in America were intelligent young men who came to New York as *sailors*, and were converted at the Swedish Bethel Ship in the North River. When they returned home they began to preach and exhort with wonderful power, and a great awakening followed. Being inexperienced in Church affairs, they urged us to send them men to take charge of and organize the work. We sent them Brother Willerup. The force in the mission at the close of 1860 was *six missionaries* and three colporteurs. The condition of the mission is as follows:

STATIONS.	Churches.	Members.	Local Preachers.	Exhorters.	Sunday-Schools.	Children.
Porsgrund.....	1	90	.	.	1	50
Sarpsborg.....	1	250	2	2	1	37
Edsberg and Holand.....	1	32	.	.	1	12
Frederikshald.....	1	184	3	6	2	35
Copenhagen.....	.	68	.	.	1	22
Enningdalen.....	.	13	.	.	.	..
Frederickstadt.....	.	26	.	.	.	..
Total.....	4	663	5	8	6	156

This mission cannot fulfill its great work until it has a respectable church in the city of Copenhagen. The General Missionary Committee, at its session, November, 1, 1861, made preliminary grants to accomplish this great end, if the Church will sustain it by her contributions.

### South American Mission.

This is our lone mission in South America, and is in the city of Buenos Ayres. It is under the charge of Rev. W. Goodfellow, and addresses itself to the English-speaking population. It is ably conducted, and pays its own current expenses. It has long asked for means to extend itself, but we have them not.

## Domestic Missions.

These are under the care of the several annual conferences, and, taken as a whole, form a very large and very important part of our missionary work. They are among the emigrant populations, as the Germans, Danes, Norwegians, Swedes, Welsh, and French; and among the English-speaking population in destitute parts of our older work, and particularly in the new settlements in our vast western and northwestern regions, extending nearly to the Red River of the North, and over the Rocky Mountains to the Pacific coast. *Our domestic missionary work has received, as it has hitherto deserved, much the largest portion of our missionary money.* Under the fostering care of the Missionary Society a goodly number of these domestic missions every year become *self-supporting Churches*, and begin to repay the money they received in their infancy. The following tables will show what God hath wrought in these missions:

## GERMAN DOMESTIC MISSIONS, COMMENCED IN 1836.

CONFERENCES.	Mission-aries.	Members.	Probation-ers.	Local Preachers.	Churches.	Value.	Parsonages.	Value.	Missionary Collections.
New York .....	27	1,824	498	17	24	\$92,700	6	\$6,900	\$540 76
Rock River.....	42	2,551	736	25	50	61,750	25	5,450	446 87
Upper Iowa.....	33	1,318	368	14	24	24,010	11	3,860	344 86
Cincinnati.....	30	2,692	360	25	41	73,275	11	6,550	1,271 80
North Ohio .....	31	2,249	304	21	38½	52,850	15	8,300	922 25
S. E. Indiana...	27	2,865	351	30	48	54,850	17	8,580	1,427 22
Illinois.....	49	2,153	424	36	45	63,200	15	7,800	669 37
South. Illinois..	28	1,910	283	34	36	52,825	14	6,650	293 61
California.....	5	80	23	1	5	31,000	3	1,325	143 06
Total .....	272	17,642	3,348	203	311½	\$507,460	117	\$55,355	\$6,059 6

## SWEDISH, DANISH, AND NORWEGIAN MISSIONS, COMMENCED IN 1856.

CONFERENCES.	Mission-aries.	Members.	Probation-ers.	Local Preachers.	Churches.	Value.	Parsonages.	Value.	Missionary Collections.
New York .....	2	64	11	2	1	\$11,000	..	....	\$100 00
Erie.....	1	86	20	..	1	1,500	..	....	19 50
Central Illinois.	13	824	214	10	12	17,500	3	\$900	290 00
Wisconsin .....	3	144	34	1	3	10,000	1	500	60 36
Minnesota.....	11	221	164	7	3	2,400	2	450	157 78
West Wisconsin	4	134	31	2	1	1,000	..	....	11 60
Total .....	34	1,473	474	22	21	\$43,000	6	\$1,850	\$689 24



## FRENCH MISSIONS.

Two missionaries, fifty members, thirty-six probationers, two churches, worth two thousand dollars.

## WELSH MISSIONS.

CONFERENCES.	Mission- aries.	Members.	Probation- ers.	Local Preachers.	Churches.	Value.	Parsonages.	Value.	Missionary Collections.
East Baltimore.	1	28	12	1	1	\$450	.	....	.. ..
New York East.	1	28	1	2	.	....	.	....	.. ..
Troy.....	1	...	..	.	1	3,000	.	....	.. ..
Black River....	1	80	29	2	.	....	.	....	.. ..
Oneida.....	2	79	2	1	2	2,000	.	....	\$12 00
Wyoming.....	1	45	7	2	1	1,000	.	....	21 32
Ohio.....	1	36	3	1	1	1,500	1	\$100	30 00
Wisconsin.....	3	132	24	1	3	1,300	.	....	34 41
Pittsburgh.....	1	115	12	.	1	4,000	.	....	.. ..
Total .....	12	543	90	10	10	12,250	1	\$100	\$97 73

## American Domestic Missions.

These are found in every annual conference, and are instituted and administered by the conferences severally. The knowledge of them *in detail* does not come to the office of the Corresponding Secretary; but we know there are hundreds of them, and the great majority growing into self-supporting Churches.

The preceding is a very rapid and condensed picture of our missions at home and abroad. In them are employed over *six hundred men* preaching the Gospel, supported in whole or in part by the Missionary Society. Experience has brought our missionary system to a high degree of order and efficiency, and it challenges the confidence and the admiration of the Christian world. Will the Church show herself equal to the maintenance of it? or must it be stopped, or even deranged for want of support? Let the pastors and people answer.

*How are the missions carried on?* We answer:

1. The collections and subscriptions are made regularly in every church and congregation, and in every Sunday-school, according to a plan laid down in the Dis-

cipline, by authority of General Conference. See *Discipline*, p. 207.

2. The appropriations are made in each year by the General Missionary Committee, which comes from distant parts of the Church, and by the Board and bishops, *jointly*.

3. The annual conferences administer the funds given to them severally for the support of their own missions.

4. The Board administers the funds appropriated to Foreign Missions.

5. All appropriations for domestic missions are drawn for by the bishops presiding at the conferences severally.

6. The appropriations to foreign missions are drawn for by the superintendent of each, upon letters of credit furnished semi-annually.

7. The bishops appoint all missionaries at home and abroad, except such as are raised up in the foreign missions, and by them received and appointed.

8. Assuming the annual contributions to amount to \$300,000, the actual expense of collecting and disbursing this sum will scarcely be three per cent. The reason of this is, the pastors with their missionary committees attend to the collections in every church and congregation *without any charge therefor*, and success in this respect is considered an honor to the pastor.

In conclusion, we ask the pastors and people, with such missionary work and such a system, to support it. Shall the great and holy cause falter in its action? Let every one answer by a contribution, *It shall not be*.

NEW YORK, *November*, 1861.



## FORM OF BEQUEST OF MONEY.

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“I give and bequeath to ‘The Missionary Society of the Methodist Episcopal Church,’ incorporated by the Legislature of the State of New York, the sum of                      dollars, and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.”

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## FORM OF DEVISE OF LAND.

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“I give and devise to the ‘Missionary Society of the Methodist Episcopal Church,’ incorporated by the Legislature of the State of New York, the following lands and premises; that is to say, (describe them,)                      , to have and to hold the same, with the appurtenances, to the said Society, its successors, and assigns forever.”

NOTE.—We advise that the will be drawn by a *legal* gentleman who is a friend of our Church, and executed under his direction. Thousands of dollars have been lost by defects in wills.

## VALUABLE HINTS.

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1. LET each Sunday-school be organized into a Juvenile Missionary Society, in pursuance of provision in the Discipline. We must now rely more on the *smaller* contributions of the *million* than on the *princely* contributions of the *few*. We must rely on the *children of the Church*.

2. Let the monthly *missionary prayer-meeting* be cherished by all.

3. Do not let the *public annual missionary collection* be put off *too late in the conference year*. This is all important to success.

4. The honor and prominence of our Church are both deeply involved in our maintaining, triumphantly, our missionary work at home and abroad.

5. Let us give more from a sense of duty to God and the world, and less from impulse. Let us train ourselves and our children up in this glorious work.